

THE  
PSYCHOLOGICAL REVIEW.

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JULY, 1881.

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NOTES AND COMMENTS.

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THE REVIVAL OF "THE PSYCHOLOGICAL REVIEW."

IN introducing the *Psychological Review* afresh to the notice of those interested in Spiritualism and cognate studies, it is probably desirable for historical purposes to place on record the fact of its revival after an interregnum of fifteen months, and also to state briefly the position it will occupy with regard to the movement.

As already announced in a prospectus which has been pretty widely circulated, our main object will be to supply succinct and compendious information concerning the facts and phenomena of Spiritualism, giving that word its widest meaning; and in particularising the points thereby involved, we may instance the following:—

- (1) To set forth the phenomena in such an accurately recorded form as may commend the subject to the attention of the general public:
- (2) To add its quota to the sifting and tabulation of the vast accumulation of facts already to hand:
- (3) To determine and name the subtle forces at work in the production of the phenomena in question:
- (4) To discuss the laws which govern, and the philosophy to which the facts lead up with that clearness and efficiency as may at once satisfy thoughtful readers, and stimulate investigation.

A systematic principle of arrangement will be adopted, and careful analyses made of what each fact seems to prove or

point to, and how it is related to others. This task will be undertaken by a gentleman who is eminently qualified for the purpose, he having been an habitual student of our literature, in addition to possessing a wide personal experience.

Another important feature will be a resumé of Contemporary Spiritual Opinion. Our readers will be able to judge for themselves of the value of this. We shall endeavour to embrace the cream of thought in this country, France, Australia, and America, etc., excluding rigidly the personal and the valueless, and putting in abstract what is of permanent value. This will, we believe, give readers a bird's-eye view of all that is going on, and will post them up without the necessity of taking in all the periodicals, a thing which people seem increasingly disinclined to do.

This will be diversified by some lighter notes at the beginning of each number.

Amongst those who have promised to contribute to the *Psychological Review* may be named, M.A., Oxon, C. C. Massey, F. Podmore, J. T. Markley, Newton Crosland, E. T. Benrath, J. W. Farquhar, Dr. Wyld, and E. Maitland, the last two gentlemen conditionally.

We shall also emphatically insist that more careful means and methods of investigation are urgently required, and we shall do our utmost to bring about the desired result, by advising the total abolition of cabinets and dark séances, as far as public circles are concerned, and the placing of the sensitive in such a position as to preclude fraud, thereby ensuring results infinitely more satisfactory to investigators.

Inquirers and students of Psychological Science will find in the *Psychological Review* a valuable medium for elucidating their difficulties, and discussing their views and opinions. Free and open discussion within certain limits is invited, but readers will please bear in mind that the Editor is not responsible for opinions which may be expressed in any but the unsigned articles.

#### SPIRITUALISM IN BRITISH GUIANA.

Spiritualism seems, of late, to have taken firm root both in the British and Foreign West Indies, but more notably in the latter (see Monthly Summary). In Demerara (British Guiana), there are one or two Spiritualists, people well known in official circles there. Nothing, however, is done publicly, the shifting and uncertain nature of residence in that colony probably preventing the possibility of any permanent work being undertaken.

## SPIRITUALIST SOCIETIES AND BUILDING FUNDS.

We believe that, at the present time, only one Spiritualist Society (that at Keighley) possesses a hall which has been built by and is the property of members, and we are, therefore, pleased to notice that the Newcastle Spiritual Evidence Society, which has, perhaps, been the most useful and flourishing of any organization of the same kind in the north of England, has made a start in this direction. From a recent number of the *Herald of Progress* we learn that they have about £130 towards a building fund, invested in the names of trustees for the Newcastle Spiritual Evidence Society (especially for the building of a new hall), being the proceeds of a bazaar inaugurated by the ladies of that Society. They hope to repeat this success by-and-by.

## A SEANCE WITH MISS WOOD.

An apparently very carefully recorded account of a seance with Miss Wood is given in the *Medium and Daybreak* for June 3rd, 1881. Well attested and precisely recorded facts of this kind are most valuable, and it is very desirable to disinter them from amongst a mass of matter of only fleeting interest. (See Summary, p. 10.)

*Seance at Weir's Court, Newcastle-upon-Tyne.—Monday, May 23rd, 1881.*

To the Editor.—Sir,—Through the kindness of Miss Wood and the friends at Newcastle, Mr. Edge, of Llandudno, and myself were enabled to attend a seance at the Spiritual Evidence Society's rooms.

The cabinet, which is a square one, is formed on two sides by the solid walls of the building. I examined the interior with a light, and found that a small patch of the mortar had been broken off the wall, doubtless by some one determined to see for himself whether the wall was solid as the committee say it is. The other two sides of the cabinet are formed by upright pillars of wood securely fastened to the walls and covered with muslin. On one side is a door, the framework of which is made of wood and covered with muslin, and all the screws and fastenings are outside, and out of the reach of the medium inside.

After Miss Wood had taken her seat in the cabinet I closed the door and fastened it with two three-inch screws. The outside of the cabinet is draped with green curtains from the top of the room to the floor. The space between the curtains and the cabinet is about half a yard, and in this space the spirits are supposed to build themselves a temporary body.

After having fastened the cabinet door I took my seat and joined in the singing for a few minutes, when we saw a form clothed in white standing at the opening of the curtain, and then she walked

into the room. Her method of answering questions was by nodding her head three times for Yes, and she shook it from left to right for No; we were thus enabled to find out that she claimed to be the mother of Mr. Edge, and going to him she gave him a kiss. I got her to stand upon a weighing machine so that we might have an idea of the amount of matter taken up. I had seen some weighed on the Sunday, but was not at all satisfied, as the drapery always hung loosely about the machine. In this case I asked the form to lift her drapery up so that we could see the machine. This she did, and taking her hands off the front bar of the machine stood clearly upon it. The weight registered was 26 pounds. I saw her lift both feet on to the machine, and as I was close to the machine I distinctly saw her stride off, one foot following the other in the most natural manner.

She retired behind the curtains, and instantly "Pocha" stepped out and asked me to go and inspect the cabinet; this I did, and found the door closed and the screws just as I had left them. Every one was then invited to inspect the screws, and expressed themselves satisfied.

After "Pocha" came a spirit known by the name of "Bob," quite a muscular fellow, who shook hands with me. I asked him to go to Mr. Edge and shake his hand, and to be sure and let him feel how material he was. This he did, and very soon made Mr. Edge cry "Hold, enough."

As I intended writing an account of the seance, I wished to be certain about everything I saw, and to be sure about the height of this male form I asked him to stand shoulder to shoulder with Mr. Thompson, a gentleman present at the seance. This he did, and from being a few inches shorter than Mr. Thompson he gradually grew at my request, until he stood some two inches taller than Mr. Thompson.

A female form tried to de-materialise outside the cabinet, but failed; in making the attempt she lost so much power that she could not get back behind the curtain, and Mr. Hare had to assist her.

Thus ended a most successful seance, at the close of which I unscrewed the cabinet door and found Miss Wood just as I left her at the beginning of the seance.

I cannot close this account without thanking Miss Wood and the Newcastle friends for the kindness shown to Mr. Edge and myself during our stay in Newcastle. These seances are not conducted like a freemason's lodge, where you have to give the sign and countersign before you can be admitted, but where they hold out the right hand of fellowship to all seeking the Truth. Mr. Haydock informs me that there are thousands in Newcastle and all over the country who have during the last nine or ten years attended these seances, and have satisfied themselves of the reality of spirit-communion.—Yours, etc.,

R. WOLSTENHOLME.

4 Preston New Road, Blackburn.

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To the Editor.—Dear Sir,—Mr. Wolstenholme, of Blackburn, has sent me a copy of his report of a seance held at Weir's Court,



Newcastle-on-Tyne, May 23rd, at which I was present, and I hereby certify to its truthfulness.—Yours very truly,  
May 31, 1881. T. EDGE.

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PLYMOUTH FREE SPIRITUAL SOCIETY.

Although several Spiritualists have resided in or near Plymouth for many years, yet we believe that until recently no public action had been taken. It appears that an interest in the subject had been awakened in the place through a visit paid by Mr. E. W. Wallis, a trance medium, last year. The *Western Daily Mercury* gives the following account of the rise and progress of the public movement there :—

The members and friends of the Plymouth Free Spiritual Society, representing those who are believers or investigators of the subject of Spiritualism, held a tea and special meeting on Wednesday evening at Marrow's Temperance Hotel, the Octagon; and at the meeting that followed the large room was filled. The chair was occupied by Mr. W. T. Rossiter, of Torquay, and the meeting was addressed by gentlemen (some of them claiming to be Spiritualists of ten, twenty, and thirty years' standing) from Plymouth and neighbourhood, Oldham, Tavistock, Saltash, and other places.

The Rev. C. Ware, minister of the Society, stated that although their movement had only been publicly inaugurated so recently as the second week in March, they had a well established society and a constantly increasing congregation at their Sunday Services held in Richmond Hall; that though in October last, there was not a local "medium" known to them, there were now some half-a-dozen in various stages of development, who were being used by the invisible intelligences—their spirit friends and guides—for the communication of spiritual knowledge; and that though they had commenced with one small "circle" in a single family, there were now some six or seven well established circles in their midst. Reference was also made to the interest and inquiry that was being awakened in the deeply interesting and important subject of communication and communion between those in the body and those who had passed on before—a truth which was becoming every day more and more a glorious reality to themselves.

Three trance mediums took part in the proceedings of the evening, the controlling intelligences thus giving practical demonstration of their presence and power. Much mutual congratulation was indulged in at the result of the evening's gathering.

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As this number of the *Psychological Review* will be widely circulated, the attention of readers is drawn to the subscription rates and form on the last page of advertisements.

MONTHLY SUMMARY  
OF  
CONTEMPORARY SPIRITUAL' OPINION.

"LIGHT."

This paper contains, as usual, very fair and careful descriptions of some of the elementary phenomena in Spiritualism. The leading articles are devoted to exposés of the "theological bearing of Modern Spiritualism," and to "Spiritualism and Secularism." The chief subject of interest in these numbers lies in the controversy now taking place between Mr. Newton Crosland, Mr. C. C. Massey and others, on the "origin of impressions." Mr. Massey is inclined to believe that the phenomena of imagination are not isolated, and do not belong merely to the curiosities of occult science. They relate to man's whole nature and family, and their explanation depends on principles which have the highest religious application. He suggests that we should investigate the nature and effects of our own mental activity before adopting, what he calls, the slovenly expedient of putting a disembodied personal agent behind every phenomenon which our ignorance of natural law leave, for the moment, unexplained. The controversy with respect to "Sister Dora" is at last finished, neither of the combatants having noticed the extraordinary fear of death and apprehension of future punishment that seems to have been exhibited by the deceased. Both parties are, apparently, willing to give Sister Dora credit for the very best intentions. As "Light" may be considered the semi-official organ of the B. N. A. S., a report of the proceedings at the Anniversary Meeting is given, the chief fact being that twenty-four ordinary members were elected in the year 1880, as against thirty-nine in the previous year. The number of resignations is not stated. "Light" contains some very good excerpts from the current literature on the subject, and we have no doubt that it will fulfil the function of communication between Spiritualists who are the advocates of a definite theory of spirit identity. Some of the articles have a decided theological bias. The public will, probably, ask what work the Research Committee of the B. N. A. S. is now doing, and whether the long continued series of experiments that from 1876 to 1879 bore such fruit with the outside public, are being now continued. As Mr. D. G. Fitzgerald is so accurate an observer of certain scientific facts, we trust that good, solid work, once commenced, will not be lightly thrown aside, and the accession of one of England's most exact geologists and

anthropologists (Mr. J. F. Collingwood) to the ranks of the council of the B. N. A. S., ought to induce action for the future. Miss Penny's Letters on "the Philosophy of Jacob Böhme" are very thoughtful, and just at this time may, probably, show that the earlier theosophists had a clear notion of body, considering body as equivalent to substance. To use the words of Miss Penny,—“Spirit does not gain but lose by being disembodied.” Böhme taught that it is as impossible for spirits to exist without bodies as for light to shine without the molecules which vibrate in its transit; “for there is no understanding without a body, and, moreover, the spirit itself does not, subsist without a body” (J. Böhme's *Threefold Life*, chap iv. p. 5).

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“SPIRITUALIST.”

One of the most philosophical articles that has ever appeared in the *Spiritualist* is the one signed “Noemon” on the “Fundamental conditions of Transcendentalism.” The author has cited many ancient Greek authorities with a view to prove that the practice of philosophy in its higher aspect requires the liberation of the individual entirely above *itself*, and that it is not until the inferior nature is altogether extirpated that the philosopher is able to show himself as a being who, although his education is Western, yet equals the recluses of India in his mastery over his own body. The two last numbers of the *Spiritualist* are almost entirely filled up by a lengthy review of Sinnett's “Occult World,” that we have noticed in another page. It is the object of the author to prove that the phenomena of Occultism and those of physical mediumship are identical. There are plenty of sneers at the Hindoo Brothers, in the existence of whom the author evidently has no exalted faith. But the implicit faith of Mr. Sinnett in their existence is corroborated by those persons in England and elsewhere who have seen persons who at least profess to be Brothers. On such subjects as these, experience is the best test of identity, and those “who know” are scarcely disposed to discuss the matter with those who are not acquainted with the precise facts. No one more strongly than the writer of the article, we presume, has advocated the theory that it is imprudent to cast pearls before swine, and to satisfy outsiders. If those persons who have tested facts somewhat similar to those described by Mr. Sinnett are satisfied, it is scarcely necessary to attempt to make proselytes from the outside public. Mr. F. Podmore contributes an article entitled “Is Darwin Right? or the Origin of Man,” wherein he criticises at some length the opinions of Professor Denton, who apparently is not a sup-

porter of the Darwinian theory in its later modifications. Mr. Podmore, like many other writers, has not given due weight to the arguments contained in the third volume of Owen's "Anatomy of Vertebrata" as to the real distinctions between the doctrines of "Darwinism" (perversely named evolution) and "derivation." A greater simplicity of argument in this case may perhaps tend to show that the views of Prof. Denton on this occasion are not essentially absurd. Mr. Podmore, however, is so graceful a writer, and so keen a logician, that we are almost inclined to pardon the references that he has made to subjects perhaps within the domain of the comparative anatomist alone. We see that a large portion of the *Spiritualist* is devoted to personal matters that will soon be forgotten by all parties. The first person who lays down his arms in the present controversy will probably confer a great benefit on the future of the movement. Still, the *Spiritualist* has always taken the lead in the consideration of the philosophical aspect of the subject, and we must never forget that it was the *Spiritualist* alone that published the original tests for action, during materialisation, and its editor, who carried on the experiments with the galvanometer through the mediumship of Mrs. Fay; and subsequently the celebrated weighing machine experiments. These have not been repeated lately—why we are not in a position to say. The experiments carried on by Dr. Purdon were also described in the *Spiritualist*, and we hope to see them continued. We watch the weekly journals for information, and generally find that there is very little to notice in new forms of research into matters of fact, or new corrections of old errors as to matters of fact. The several rôles of the *Spiritualist* weekly newspapers might be advantageously divided. Each periodical might attempt to excel in its own subject, and to the *Spiritualist* might be confided the duty of inquiry into the extraordinary phenomena of elemental research. If this is done, and dogmatic theology, bad verse, and long-forgotten topics left to more congenial publications, we have no doubt whatever that the *Spiritualist* will remain long at the head of the weekly press of England that are the interpreters of a science to which the outside press has done but scant justice, and wishes for a high class literary outlet for its thoughts.

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"HERALD OF PROGRESS."

Three numbers of this excellent weekly are before us. We may say that however good the novel in the present number may be, we think that novels, or anything of the sort in weekly newspapers, are inconvenient to readers, and detract

from the merits of a paper devoted to advance a particular cause in science, and peradventure in religion. A severe attack on the finances of the B.N.A.S. fills the editorial column for June 10th. We think that the time has long gone by in the science for this sort of controversy. The whole matter is a question for the auditors; for the general meeting, and for those alone. The subject for discussion in the *Herald of Progress* for June, was initiated by Mr. J. Enmore Jones, and is on the subject of "Orthodox Spiritualism—What is it?" Mr. Jones takes the view that Spiritualism has a religious aspect, and his views have been combated by various authorities. Mr. Jones seems to have in some cases repeated arguments that he has already used in the columns of the old *Spiritual Magazine* and the *Spiritualist*, and, at the present juncture, it might perhaps be better to keep within the limits of exact science. The *Herald of Progress* has much improved in its literary tone during the past few months, and we see no reason whatever why it should not in the future become the weekly Spiritualist organ of the North. The recent centenary of G. Stephenson has given the opportunity for some of the Newcastle Spirit guides to express opinions that on the whole are representative of the thoughts of many existing Newcastle men. There is a little deficiency of unity, of place and time, in page 369, between the Inquisition and the Star Chamber. We wish that our Newcastle friends would work up definite facts, and do them well. The manner wherein weights are registered at the materialisation seances at Weir's Court, Newcastle, is as follows:—The form steps into the weighing machine, which is specially constructed, and two of the sitters watch the process, see the exact balance, and watch the form beginning (as it is said) entirely clear of the floor. The form is said, by the editor, to retire as soon as they are satisfied. Then more light is obtained, sufficient to read the scale. The society which received the valuable instrument some time ago from Mr. Charles Blackburn of Didsbury, near Manchester, are about to pay more attention to this test, and report in the *Herald of Progress*. Somewhat similar machines were used some time ago by Mr. W. H. Harrison and others, and the results duly recorded in the *Spiritualist*. None of the machines hitherto invented have satisfied all the observers, and it remains to be seen whether the Newcastle one will prove an exception to the rule.

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"MEDIUM AND DAYBREAK."

The *Medium* for the last month is up to its usual level. The proprietor is now in urgent need of £200 immediately.

The useful part of the journal is the fact that a page is devoted to some very pretty hymn tunes, well arranged, and with sensible directions how to sing them. The *Medium*, like some of its contemporaries, represents a distinct class of Spiritualists who are separated from their neighbours probably by not very broad distinctions, if they only understood each other. Formerly the *Medium* used to have some valuable and scholastic articles written by A. T. T. P. and others, but it does not seem at present to possess too large a circle of contributors. This is a pity, as the past energies of the school that founded the *Medium* have been devoted to the establishment of a series of certain facts that have helped outsiders to appreciate the sound foundations of the science. There are few original facts to notice in this weekly journal that has much fallen off. But we may notice the good argument with regard to the alleged identifications of Christianity and Free Love, that Free Love is no more peculiar to Spiritualism than to Christianity. Mr. Wolstenholme gives us a very good account of one of the séances held at Newcastle, under the mediumship of Miss Wood. Some very precise facts are given respecting the height of one of the male forms evoked in the presence of the medium, and if Mr. Wolstenholme's statement is correct, we have without doubt, evidence of a form being presented that is larger in size than the medium. Such facts will always be of value, and we regret that we have to disinter them amongst a number of irrelevant facts that have no particular relation to scientific investigation, and appear to be almost indifferent to any particular subject.

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"HARBINGER OF LIGHT."

This Melbourne paper contains a number of facts. The most useful article is one on the late John Tyerman, who was an active worker in the cause of Spiritualism. Some vague and inaccurate accounts had been given of his death, by witnesses who were in the garb of ministers of religion, that it is now as well to have the facts clearly before us. We see that although it is taken as a fact that the medical certificate of the cause of death was *delirium tremens*, it is clearly and emphatically shown that some of the causes that have often led to death by this malady, are the poison of lead, the habitual use of opium, and *strong mental emotion*. Exhaustion of nervous power, consequent upon long continued excitement, is also a predisposing factor, and that, according to G. Gregory, may have accounted for Mr. Tyerman's death. Still he died in a lunatic asylum, and it is perfectly possible that his death may be cited as an "awful example" a few years hence by those



persons who are unacquainted with the facts, or who do not read this article. A fund is being raised for the benefit of his family. The articles in this magazine are not deep, and we confess that we do not like second-hand Hebrew in English characters. The space that might be employed in recounting the original and valuable phenomena that must often take place at the antipodes, is wasted by vague arguments on theological matters, whereon mankind differ. Where the Editor got the statement from, that many philosophers, Plato downwards, taught the essential *pre-existence* of the human soul, we shall not pause to inquire, as possibly various persons may have various renderings of the word *pre-existence*. A very good biography of Epes Sargent, who was perhaps far more of a ripe scholar than some of his imitators and adulators, closes a magazine that if it husband its strength, and did not go in for unnecessary attacks on theology, might hold its own with the Spiritualist literature of the old world.

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"RELIGIO-PHILOSOPHICAL JOURNAL" (CHICAGO).

The absence of the editor, Mr. J. C. Bundy, who has taken leave of absence owing to ill health, has not produced any material change in this paper. Still it is devoted to the constant exposure of the frauds that have occasionally appeared in American Spiritualism, and there is no doubt whatever of the sincerity and *bona fides* of Mr. Bundy. He appears to have incurred considerable obloquy from the advocates of some of the materialising mediums, and although his philosophical utterances give a very uncertain sound, there can be no doubt of his perfect sincerity. One of the most interesting and, at the same time, well authenticated narratives is the one that is given respecting the apparition that showed itself at Camden near Philadelphia, and was visible to two persons at separate times. Mr. W. Emmette Coleman, one of the soundest scholars that America has produced, gives an addendum to his history of Pappus and the Nicene Council. The *Religio-Philosophical Journal* has also a scholarly article by Mr. S. L. Tyrrell on the results of the Revision of the New Testament. It is evidently the object of the conductors of this journal to give as much as they can of controversial theology, and some of the utterances read, to dwellers in the old world, very strongly and strangely, *e.g.*, Mr. Tyrrell states in his letter—"It is said there has not been a bank defalcation in China for five hundred years, where skinning alive is the penalty." Mr. Hudson Tuttle gives an article on Christian hymns that is amusing, though perhaps too comic for an



avowedly Spiritualist journal. Mr. Tuttle has, at great pains, raked up some of the more curious and obsolete hymns, and has managed to produce an article that is readable, though it may suggest irreverent ideas. But when he says that "mediocrity, bare, bald, senseless, presides over Christian hymnology," we wish that he had a wider experience as a basis for criticism. The *Religio-Philosophical Journal* represents the thoughts of the leading intelligent Spiritualists of America; and we regret that a greater amount of its space is not given to the record of accurately ascertained phenomena. Still, a hint as to the best future course will, we hope, be taken in good part by its conductors, who are pursuing a very conscientious course.

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"MIND AND MATTER" (PHILADELPHIA).

This is a very strongly written newspaper, that verges frequently beyond all possible idea of propriety. A very large proportion of the paper is devoted to controversy on recent law cases in England. Its tone appears to be unnecessarily offensive towards persons who are prominent in the movement. The part that is of greatest value is that describing a new slate-writing medium, Mr. Crindle. An editorial article is devoted to a description of his manifestations. Two slates were produced, the medium's property, but certified by the writer as being devoid of writing. With these slates close under the eyes of the recorder, Crindle placed a small piece of pencil upon one, and laid the other slate upon it, the space between the slates being only the distance made by the two inner sides of the slate frames, less perhaps than an eighth of an inch. Without changing the position of the slates—to the under sides of which he had no possible access—he carried the slates in the open view of the recorder, and with the whole attention of the latter fixed upon them, a distance of twelve feet from the table at which they were about to sit. Then he placed them in an almost erect position on a sofa seat, their tops resting on the back of the sofa. The slates remained, without being a moment out of sight of the recorder. Mr. Crindle then returned to the table where he sat with pencil in hand and paper before him. The writing was soon heard on the slate, and the usual message written on the slate. The hand of Mr. Crindle was simultaneously controlled, and some directions given respecting a photograph that had been previously lost by a relative of the recorder. This photograph was subsequently found between the slates. Mr. Crindle's manifestations appear to be of a new order, and to indicate the existence of a duplicate force, one acting within

the medium, and one between the slates. If these phenomena are genuine (and a paragraph in the *Religio-Philosophical Journal* seems to throw doubt on the identity of the mother of the medium), they indicate a new series of phenomena, higher and more complicated than those of Slade and Watkins. With such facts as these, we regret that *Mind and Matter* should occupy so much of its space with subjects that are of a personal nature and relating to matter that psychologists would wish to forget as soon as possible. *Mind and Matter* used to contain some good psychological articles.

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"CONSTANCIA."

The Buenos Ayres periodical *Constancia*, which appears monthly, is before us, and comprises an account of the proceedings of the society of Spiritualists in that city. Their present great object is to establish a library. Various committees exist, some of which have received communications through various psychics who claim to be possessed with the spirits of deceased persons. The spirit of an inquisitor is said to have come through the mediumship of a lady named Navajas ("penknives"). It is not stated what tests were adopted at these sessions. Trance-mediumship through the same medium appears to have been very frequent. A general conference of Spiritualists took place on the 21st April last, when the primary questions of the science were debated. The programme gave opportunity to consider all the various hypotheses that have been emitted to account for the phenomena, and discussed at length the theories of negation, imposture, insanity, hallucination, snapping muscles, and mental prepossession. It went further, and threw out suggestions respecting the theories of the collective soul, respecting the optimist and the pessimist arguments, and the theories of the uni-spiritists and multi-spiritists, and of the material soul, that are not often ventilated in England. Señor Cosmo Marino gave a very elaborate address on the method that ought to be observed in all discussions on Spiritualism. He pointed out two classes of materialists, those by system who do not admit any existence but a material one, and those who may be termed unbelievers by indifference, or for lack of any possible conception of great things. There is a certain amount of courtesy shown by the author of this address to those who differ from him that renders this a very fair magazine, taking this article as the leading one. The Spiritualists of Buenos Ayres, so far as we can gather from the present number, appear to be less actively hostile to the religions around them than is the case

in Mexico. The object of this paper is to give an account of the ancient and modern history of Spiritualism, its character, influence, and hopes, and the editors have well fulfilled their appointed task.

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"MONITEUR DE LA FEDERATION BELGE."

This is a vehemently reincarnationist journal, well edited, and well written, as is often the case with these Belgian papers. The anniversary of the death of Allan Kardec appears to have been the occasion of much rejoicing at the state of French Spiritualism, which appears, at least, since the Buguet case, to have been on the march for improvement. The text of the condemnation in the pastoral letter of the Archbishop of Santiago de Cuba, denouncing the teachings of certain Spiritists within his diocese, are translated from the *Revista de Estudios Psicologicos de Barcelona* for May, and will be of importance in the history of the movement. The magazine, which is only of twelve pages, concludes with a number of facts regarding dreams, announcing decease, etc., and effects at a distance between living persons.

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"MESSAGER DE LIÈGE."

The old motto, "without charity there is no salvation," is again before us. The leading article is on "Spiritism in Antiquity and in Modern Times," and is devoted to a description of the life of Sakya Mouni by Dr. Wahu. He condemns the popular theory that the Nirvana of the Hindoos was equivalent to the process of annihilation. For many Buddhists chastisement consists in being forced to live, to be compelled to renew one's-self indefinitely by the transmigration that repeats the sighs and the sorrowings of being. Recompense is only the cessation of this state of things, the absorption of the soul in a sort of undefinable condition. But is this definite transformation, the supreme object of all the efforts of the Buddhists, as has been said, the absolute destruction, the annihilation without return of the personality and the ego? The author does not consider that it is, if the reader only places himself at the point of view of the populace themselves, and not on that of certain abstract mathematicians, who are forced to deduce with certainty from given premisses, fatal and inevitable consequences. The masses are not of so rigorous a logic, and if the doctrines that they profess contain the germs of such a startling conclusion, they are very far from being prepossessed in its favour, and, on the contrary, expect a very different result. That which attracts and

seduces their imagination above all, is the possibility given to every one to arrive, by the practice of virtue, to the supernatural condition of Buddha, the last term of terrestrial existence, and which precedes immediately the entry into Nirvana, the house of eternal repose. M. Jacolliot, Vacherot, and the author, have advocated the theory of the identity of Nirvana and re-incarnation on the rather important testimony of M. Francis Garnier, who had the opportunity of watching the Laos of Indo-China with care. Amongst these, at least, there appears little ground for affirming the identity of the culminating condition of the Buddhist religion with any form of annihilation. We learn indirectly through this periodical of the existence of a Dutch review, devoted to Spiritualism, termed the *Spiritisch Tydschrift*, which appears to be filled with spirit communications on the influence of spirit on the life of man. The *Messenger* is always full of good matter.

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"PSYCHISCHE STUDIEN."

Professor Aksakof's journal gives a description of some *séances* with Hansen, a clairvoyant at St. Petersburg. The Princes Vladimir and Alexis Alexandrovitch of Russia, were present at the *séances*, which appear to have been conducted with fairness on all sides. M. Ed. Merian, of Buenos Ayres, gives a description of the phenomena that were observed with respect to a somnambule trance medium and clairvoyant in South America. The lady appears to be the same who is described in "*Constancia*," and the conditions of the cataleptic trance through which she passed are carefully noted. Mr. John Beattie, of Bristol, published in 1873, some experiments in Spirit Photography, as at that time the phenomena presented in the studio of Mr. Hudson attracted some attention. The controversy is perhaps revived a little too late in 1881 by the republication of the original statements in a foreign journal. Lazar, Baron von Hellenbach, continues his experiences with Mr. Eglinton at Vienna. The author, however, tells us very little about the medium, and a great deal respecting his own theories of Palingenesis. Professor Perty gives us an elaborate article on the law of continuity applied to the career of the human soul. Mr. Wittig calls attention to the astrological events that may follow the conjunction of Saturn and Jupiter with the Sun on the 17th April last, which appeared even to have attracted the attention of Dr. Sigl, the editor of the "*Bavarian Vaterland*" newspaper, and had been already commented on in the *Spiritualist* (22nd April) and the *Pall Mall Budget* of April 25. The question is therefore asked by Mr. Wittig, "What truth lies in astrology?" The title of

*Psychische Studien* involves an assumption. For it is devoted to the record of phenomena to those which attend the life of the soul (*seelenlebens*). Now if the definition of soul is restricted to the condition presented by the  $\psi\upsilon\chi\eta$  at various ages, those that are associated with pneumatology are entirely ignored. And yet Professor Aksakof is probably one of the very last men to wish in any way to limit the field of inquiry, or the subjects that are extrinsic to the field of the comparative psychologist.

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LE REVUE SPIRITE; JOURNAL D'ÉTUDES PSYCHOLOGIQUES MONITEUR DE LA  
PNEUMATOLOGIE UNIVERSELLE.

The *Revue Spirite* gives a communication from the medium Pierre, tinctured with climatic conditions. The author believes in the seasons, the sun, the autumn, the winter, and by a study of final causes, he arrives at a knowledge of the Supreme Being. Through the same medium we have, given to a French audience, a communication from the spirit of Czar Alexander II., who warns his son against following in the steps of his father. There is much in the spirit of this communication that reminds us of what Alexander II. must have thought. M. René Caillié continues his "Free Thoughts." The article, "Spiritism and the Teaching League," gives us some accurate information as to the number of the French newspapers that have in past days ridiculed Spiritualism, and have been opponents not merely of the school of Spiritists brought to the front in France, but also of the general tenets of the spiritual body. A very careful description of the general rules that govern M. Macé's teaching league follows. We see that at Leghorn there is already founded a society for the establishment of a "pneumatological" organization. Apparently the French society, that on the whole considers itself, perhaps, more advanced than the one of Leghorn, declines to enter into friendly relations with the Italian organization. Even at St. Thomas, in the West Indies, a society seems to exist that is dependent, apparently, on the experiences of one clairvoyante. At Havana, permission to establish a journal, entitled, "Light beyond the Grave," has been refused; and the Spiritualists of the Foreign West Indies scarcely seem on good terms with their neighbours. This fact is significant, as it shows that the Romano-Latin race have, almost to a man, adopted the views of the Reincarnationists, and pursue the science from a different point of view to that adopted by the Spiritualists of the Teuton races. The *Revue Spirite* is the acknowledged organ of the French school, and is well and accurately edited.

## OCCULTISM AND SPIRITUALISM.

By M.A. (OXON.)

THIS little book \*—the importance of which is by no means to be measured by its size—sets forth the points of contact between the Occult World and the author, who is at once a cultured man of letters and a cognate person in the best Anglo-Indian society, through the intermediary agency—I dare not say mediumship, lest I be misunderstood—of Madame H. P. Blavatsky. It is characterised by simplicity and sincerity of purpose throughout: written in a charmingly clear style, with directness and thoroughness of aim, and with much force. It is impossible for the candid reader to doubt that, whatever may be the portentous nature of the claims made by the Occult Brotherhood, Mr. Sinnett, in himself and for his own mental qualities, no less than for the sake of his social and literary position, is a man eminently worth convincing, and that he has been thoroughly convinced.

I. The book is concerned with a record of certain phenomena, some of which are familiar to students of this subject from their previous publication in the *Pioneer of India*, and subsequently in various other journals. These are detailed with a fulness that leaves nothing to be desired, and the testimony adduced seems to be complete. The names attached to the record of one of the most remarkable displays of occult power must, indeed, command in India such respect as would the names of eminent politicians—say Lord Hartington and Mr. Bright—attached to a similar document in England. For the study of the evidence the reader must be referred to the book itself (p. 60 sq.), no summary compatible with a due regard to space being possible. A very remarkable instance of the transmission of a solid object from one place to another by occult agency, and of its introduction, in defiance of the accepted laws of matter, to the inside of a cushion belonging to and regularly used by Mrs. Sinnett is worth noting (p. 108 sq.), as being an exact parallel to a group of phenomena which are well known to Spiritualists. To this question I shall have occasion to recur, and content myself here with noting the exact and conclusive character of most of the experiments recorded—of all, indeed, on which any reliance is placed in the way of evidence. I have more important work to do than to amuse or astonish my readers by quoting these narratives. They must be read, if at all, *in extenso* and with the author's analysis of objections as their pendent.

\* *The Occult World*: by A. P. Sinnett. London, Trübner & Co., 1881. 5s.



II. Another part of the book is concerned with various letters from Koot Hoomi, an Adept, and one of the members of the Occult Brotherhood, of whom Madame Blavatsky is the outward and visible representative, addressed to Mr. Sinnett in reply to questions propounded by him. Koot Hoomi, to whom Mr. Sinnett dedicates his volume, is a native of the Punjâb who was attracted to occult studies from earliest boyhood. He was sent to Europe, received a course of Western training, and since then has been fully initiated in the secrets of Eastern Science. The tone of his letters is extremely striking, but they, like the records to which I have referred, must be studied at length. In no other way can the reader gain any sort of appreciation of the mental attitude they reveal, or estimate the arguments which they contain. They would seem to emanate from some far distant Kashmere valley, or from the slopes of one of the Thibetan mountains, where, though not "the world forgetting" yet "by the world forgot," the Adepts breathe a purer air, and lead the higher life which soon unfits them for long contact with our lower world. "I had come down," says Koot Hoomi in one of his letters, "emerging from a seclusion of many years, . . . but I find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. . . . I turn my face homewards to-morrow."

The letters are characterised by that same sort of elevation and simple disregard for ordinary worldly motives that I have observed as pervading the communications which have been made to me from a very different source. There is the air of one who enters with difficulty into the thought-atmosphere of a lower world; the same sublime disregard for the standards of worldly opinion, and the ideas of orthodox science, except within its own legitimate sphere; the same setting forth of the difficulties that must beset the upward path; the same desire that the postulant should know that it rests with himself whether he pass safely through the grade of neophyte till, in orderly process of eventual development, he blossoms into the Adept—"the rare efflorescence of a generation of enquirers."

In the midst of all this impressive superiority to the ordinary man there are the same little human touches which remind us that we are dealing with one who at any rate has been, if he is not wholly still, a man of like passions with ourselves. We none of us wish to be classed with well-preserved specimens of an age that is past, even though we be made thereby more venerable. It is quite refreshing therefore to find Koot Hoomi protesting against being considered one of "the heartless, morally dried-up mummies some would fancy



us to be." "Believe me," he says with refreshing vigour, "few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. . . . Few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be unsusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity." Let us be thankful that Koot Hoomi at any rate has not "attained the final negation of Moksha," whatever awful pinnacle that may imply.

III. That part of the work on which it chiefly concerns me to dwell is occupied with the author's own comments and explanations. These strike me as of high value, especially as throwing a light on what Occultism claims to be, and on its relations to Spiritualism. I am anxious to put the former in a brief compass, so that my readers may know what is meant when Occultism and Adeptship are mentioned. And I find so close a parallel between the phenomena recorded as Occult, and those known as Spiritual, that I am impelled to draw it out, and to take up once more the not unfamiliar rôle of defender of my faith. In using this expression I do not for a moment imply that Mr. Sinnett has attacked Spiritualism. He has indeed protested against being identified with that vulgar Spiritualism known chiefly through the police reports, and by various exposures of fraud. With these he and we have nothing to do here and now. When I speak of Spiritualism I have in my mind that higher development of it which is concerned with the training of the Soul, its education and instruction. Perhaps I shall think more of *instruction*, while he will have *education* rather in mind. But we shall both of us view the phenomenal evidences of spirit-power not in themselves but as proofs of what underlies and is behind them. It is of this Higher Spiritualism that I venture to come forward as a very humble exponent. But first let us see what Occultism and Adeptship are.

1. What, then, are the claims that Mr. Sinnett makes for Occultism and Adeptship?

The question may best be answered by a series of quotations gathered from various parts of the book. While "modern Metaphysics, and, to a great extent, modern Physical Science have been groping for centuries blindly after knowledge, Occult Philosophy has enjoyed it in full measure all the while" (p. 1). It is of extreme antiquity, this Occult Philosophy. "It is impossible to form a conjecture as to the date or time at which it began to take the shape in which we find it now. The proficiency of initiates, belonging to the earliest

periods with which history deals, appears to have been already so far advanced . . . that we must assign a very great antiquity to the earliest beginnings of occult knowledge on this earth" (p. 157).

This knowledge has been handed down from remote ages, and enshrines the accumulated wisdom of the past. "The wisdom of the ancient world—science and religion combined, physics and metaphysics combined—was a reality, and it still survives. . . . It was already a complete system of knowledge that had been cultivated in secret, and handed down to initiates for ages, before its professors performed experiments in public to impress the popular mind in Egypt and Greece. . . . Adepts inherit from their great predecessors a science that deals not merely with physics, but with the constitution and capacities of the human soul and spirit. Modern Science has discovered the circulation of the blood: Occult Science understands the circulation of the life-principle. Modern physiology deals with the body only: Occultism with the soul as well—not as the subject of vague, religious rhapsodies, but as an actual entity with properties that can be examined in combination with, or apart from those of the body" (p. 4).

This being so, the further claim follows as of course:—From it "at different times and places very different mythological efflorescences have been thrown off for the service of the populace; but, underlying each popular religion, the religious knowledge of the initiated majority has been identical" (p. 154). "If there can really be a Science of Religion, it must necessarily be Occultism" (p. 17). "It is an illumination cast over all previous speculation worth anything, of a kind which knits together some apparently divergent systems. It is to spiritual philosophy much what Sanscrit was found to be to comparative philology: it is a common stock of philosophical roots. Judaism, Christianity, Buddhism, and the Egyptian theology are thus brought into one family of ideas" (p. 6).

The author, further, makes it clear that he claims for the Magi, skilled in this august science, a power that almost paralyses imagination. "Secluded Orientals," he says, "may understand more about electricity than Faraday, more about physics than Tyndall," though their "main study has been devoted to metaphysical inquiry, and to the latent psychological faculties in man; faculties which, in their development, enable the Occultist to obtain actual experimental knowledge concerning the soul's condition of extra-corporeal existence" (p. 5). Shades of the mighty ones of the Royal Society! A secluded Oriental in the intervals of the scrutiny and develop-

ment of his own inner self, finds time to eclipse in actual experimental knowledge your Faradays and Tyndalls!

But this is nothing to what comes after. The Adept has "control over various forces in Nature which ordinary science knows nothing about, and by means of which he can hold conversation with any other Adept, whatever intervals on the earth's surface may lie between them" (p. 15).

Moreover, his "clairvoyant faculties are so perfect and complete that they amount to a species of omniscience in mundane affairs. The body is the prison of the soul for ordinary mortals. . . . the Adept can project his soul out of his body to any place he pleases, with the rapidity of thought" (p. 15).

With these powers, it may be conceded that the Adept need not resort to hypothesis for the purpose of demonstrating the existence of the soul. "Occult philosophy has ascertained that the inner ethereal self, which is the man, as distinguished from his body, is itself the envelope of something more ethereal still." Whereas the majority of civilised people believe in Soul, though the most highly civilised of all have grave doubts on the subject, "Occult philosophy does not speculate about the matter at all; it knows the state of the facts" (p. 18). The Adept "knows that he has a soul just as another man knows he has a great-coat. He can put it from him, and render it manifest as something separate from himself. But . . . he is the soul, and the thing put off is the body; and this is to attain nothing less than absolute certainty about the great problem of survival after death" (p. 20).

If it be asked how are these tremendous powers to be attained, the answer is not of a kind to encourage presumption. "The Adept is not *made*, he *becomes*; and the process of becoming is mainly in his own hands" (p. 25). Seven years of probation is the smallest time before he is admitted to the very first of the ordeals that bar his entrance, and there is no security that the seven years may not be extended *ad libitum*. "He has no security that he will ever be admitted to any initiation whatever." "The trials through which the Neophyte has to pass are no fantastic mockeries or mimicries of awful peril. . . . It is inherent in the nature of the science that has to be explored, that its revelations shall stagger the reason and try the most resolute courage." He must lead a life of absolute physical purity, "be perfectly chaste, perfectly abstemious, and indifferent to physical luxury of every kind." There is no fantastic discipline, no necessary withdrawal from the world; only steadfastness of purpose, fixity of aim, perfect purity of life. And even then his courage must be tried before the irrevocable step is taken, so that failure may be impossible.

He is not admitted into the penetralia till he has been tried and proven as by fire.

Few, I take it, will deny that this is a stupendous picture of what the author has satisfied himself to be really and actually true. Few will refuse to recognise the moral beauty of the aims: to marvel at the results said to be arrived at. I shall have occasion to shew presently how that which is true of the Adept is also true of him who aspires to relations with the higher spirits who visit this earth. Meantime, the claims put forward for Occultism and its Adepts, must, for most of us, be matter of faith; as the power of Spirit is to the vast mass of mankind. Those who are familiar with the higher aspects of Spiritualism know that the power that spirits have to interfere with the recognised laws of nature (*i.e.*, such laws of nature as are imperfectly understood by physicists) is very great. Perhaps they have learned to fear such a power when unrestrained and untempered by a high moral consciousness. Such, no doubt, have found their consolation in reflecting that there is order in God's universe, and that above the irresponsible company who rush in helter-skelter when the gates are set ajar—the counterparts of those spirits in the body who have acquired the lower occult arts by “the loathsome asceticism of the ordinary fakeer”—there are the pure and progressed spirits who guide, and warn, and teach—the counterparts, these, of the unselfish, pure, and wise souls who have developed their inner faculties by that “discipline of the mind which leads to the higher altitudes of Occultism.” Whether in the body or out of the body, there is little distinction. Spirit may be in prison, but it is spirit still, and its inherent powers are susceptible of good or evil development.

2. It remains to draw out the instructive parallel between the phenomena which our author describes as Occult and those known as Spiritual. It is important to remember that the former are claimed as the product of knowledge gathered by a still incarnated Spirit; the latter are alleged to be produced by disembodied spirit-agency. If in elaborating my argument I draw upon my own experience, I trust I may be pardoned. “I speak that I do know, and testify that which I have seen,” and I can at least vouch for my facts, be the interpretation of them what it may. Ten years of intimate and uninterrupted experience, of day and night communion with Spirit, such as constitutes a mass of knowledge which might well have been spread over a life-time, enables me to speak with no uncertainty. While I fully recognise the value of the facts collected by Mr. Sinnett, while I bow in simple

reverence before the ideal that he has depicted, I should be false to my deepest convictions if I did not point out that Spiritualism has its unimpeachable facts too, and its aspects of moral beauty that deserve more recognition than Theosophists—probably because they are unfamiliar with them in their best form—are usually willing to accord them. Let me not be understood as one who complains. They are generally acquainted only with the outer aspects of Spiritualism, and these are mean and unlovely. There are others which are perhaps not so difficult of attainment as the heights of Adeptship, but which present to the medium who would reach up to them no slight difficulty, no short probation, and no unworthy aim. Such results, when obtained, are jealously guarded; revealed, if at all, to the esoteric few, and usually locked within the breast of the aspirant who knows and can communicate of his knowledge only to such as have been disciplined to share it. There is Spiritualism and Spiritualism, as there is the Adept who, by the higher discipline of *Ragi Yog*, has reached his goal, and the “*Yogi* of the woods and wilds, disciplined by the physical development of *Hatti Yog*, whose dirt accumulates with his sanctity,” and who earns a precarious living by astonishing his gaping fellow-creatures by displays of psychic conjuring. All are not of the same order. “One star differeth from another star in glory,” and one spirit, in or out of the body, may be more earthly than its mate. It is not safe to include in one sweeping condemnation any large class. *Distinguendum est!*

“Occult Phenomena,” says our author, “must not be confused with the phenomena of Spiritualism. The latter, whatever they may be, are manifestations which mediums can neither control nor understand. The former are achievements of a conscious, living operator comprehending the laws with which he works” (p. 12).

This statement requires some modification. It is true that the Medium does not understand all the laws (or any law perfectly) that govern the phenomena with which he is familiar. Passivity being a necessity in his case, as active energising is in the Adept, he obviously cannot “control” phenomena. But he can tell under what conditions they are likely to be procured; he can tell what causes will surely prevent their manifestation, and with certain surroundings he can almost certainly be the “medium” for their evolution. What of the Occultist? Mr. Sinnett details the circumstances under which raps were produced by Madame Blavatsky: circumstances precisely similar to those familiar to myself in such experiments. But how was it done? “It was out of Madame Blavatsky’s power to

give an exact explanation as to how these raps were produced" (p. 45).

We have details of the power of the Adept to be "present in spirit" in distant places, a power with which I am not unfamiliar. What is the *modus operandi*? Mr. Sinnett says frankly, "I am not pretending to give an explanation of how he produces this or that result, nor for a moment hinting that I know" (p. 53). That may well be, for he is no initiate; but *these things cannot be explained*, unless to those on a similar plane of intelligence. The pearls must be reserved for those who can appreciate them; and even these are scattered with a sparseness that seems often as curious as it is depressing. Mr. Sinnett points out a further difficulty: "It must be remembered that one can never have any exact knowledge as to how far her [Madame Blavatsky's] own powers may have been employed, or how far she may have been 'helped,' or whether she had not been quite uninfluential in the production of the result" (p. 53). Precisely so. I never know when my own powers are supplemented, or when they are superseded—unless I take pains to ascertain, *which I can do*. The external aid is often given only by way of drawing out my own faculties, though at times it supersedes them altogether. A person "quite uninfluential in the production of" a given result is what Spiritualists call a Medium. But Madame B. boasts that she is *not*, denies almost fiercely that she *is*, a medium. The distinction, I presume, is intended to be drawn between the embodied spirit who uses her, and the disembodied one who uses a medium. The distinction is very fine.

It is obvious, therefore, that so far the instructed Spiritualist and the Occultist are very much on a par. The Occultist can indeed produce certain phenomena, as he claims, by his own powers, though these are aided, and, it seems, at times superseded. The Medium, who receives from progressed spirits what the Adept evolves from his own, can equally aid in the production of phenomena which modern Science cannot explain. The Occultist has his "Akaz," "a force for which we have no name" (p. 23). The Spiritualist, his Psychic Force, which seems to be indistinguishable in effects from its Hindû parallel. Both Adept and Medium are wisely enjoined to abstain from mere displays of psychic tricks. If the Medium do so, he sinks surely to be the vehicle of spirits who perform them. Mr. Sinnett tells us that "as a general rule, the display of any occult phenomena for the purpose of exciting the wonder and admiration of beholders is strictly forbidden" (p. 28). It has been one of the annoyances of my life since I became familiar with these psychic phenomena that they have been so fenced



round that I have found myself unable to demonstrate their reality to some whom I would willingly have sacrificed much to convince or gratify. Most complaisant and courteous in other respects, those with whom I have had to do are inflexible in this. They know their own business, and will brook no interference with it, though they are always ready to bow to my better knowledge of the world. Of that they know little, and for its opinion they care less. In this respect, too, they bear, as I should expect, a resemblance to the Brothers. Mr. Sinnett says, "If the picture of the Brothers that I have endeavoured to present has been appreciated rightly, it will shew them less accurately qualified, in spite of their powers, than persons of lesser occult development, to carry on any undertaking which involves direct relations with a multiplicity of ordinary people in this commonplace world" (p. 29). Precisely. It must needs be so. Whether the human spirit has gained its progress in or out of a body, it seems to be conditioned similarly in respect of those who live in this lower world of ours.

"Broadly speaking," says Mr. Sinnett, "there is scarcely one of the phenomena of Spiritualism that Adepts can not reproduce by the force of their own will, supplemented by a comprehension of the resources of nature" (p. 12). He instances the production of raps under what he appears to consider circumstances not favourable to a medium, *i.e.*, without a circle, without a table, on a window-pane, or on a glass clock-shade set on the hearth-rug. These are ordinary experiments, familiar to me. I have heard sounds suggestive of a carpenter's shop in full work proceed from a table which no one was touching. I have heard knocks, that caused the wood to vibrate violently beneath my hand, produced on a half-open door. I have heard the tiny sounds on a sheet of paper suspended from a pin and held in mid air. I have heard them on floor, walls, ceiling, chandelier, in the open air, in church, in public meetings, anywhere and everywhere, and each one characteristic of the Intelligence who made it, so that we never had the least doubt as to who was present when a certain knock was heard.

Mr. Sinnett further describes how at Simla Madame Blavatsky produced raps on a little table without contact. "After charging it with some influence, she would hold one hand about a foot above it and make mesmeric passes at it, at each of which the table would yield the familiar sound" (p. 46). I have repeatedly conducted a similar experiment. It was, indeed, habitual with us, after the table was "charged" to remove all hands from it, when the sonorous raps, some of



them like blows from a fist, would continue with equal vigour. Serjeant Cox, in his work on the *Mechanism of Man*, details how a large and very heavy dining table, capable of seating a dozen or more people (twenty would be nearer the mark), rose up to the hand held above it, creaking and groaning as though in pain. I have over and over again caused a large table to rise and follow the passes of my hands at a height of a couple of feet from its surface. These are experiments, many of them detailed in my *Researches in the Phenomena of Spiritualism*,\* which were to us eight years ago matters of daily constant experience. But we never thought of attributing them to the exercise of any unaided powers of our own. We knew well enough that such was not the case. This is the interesting point in comparing Mr. Sinnett's experiences with my own.

I pass over the production of flowers within a closed room, the transmission of solid objects from one spot to another in spite of material obstacles—the passage of matter through matter (as it is crudely called) is, the author well says, for “thousands of people who have had personal experience of it in Spiritualism, as certain a fact of nature as the rising of the sun” (p. 141)—and I go on to notice a very beautiful manifestation of occult power which is frequent with Madame Blavatsky, and of which I have had large experience also. It is the sound in mid air of a bell, sometimes striking a single note, at others a succession, and (in my experience) sometimes ringing violently. To Madame B. it is the signal that attracts her attention to some one of the Brothers who desires to converse with her. To me it was the signal of the presence of a spirit who used the generic name of MAGUS. I believe there were several of these, and I know less about them than I do about any other spirits who regularly communicated with me. The spirit who originally used the name came to me when I first became interested in the study of Occultism, and he was extremely skilful in producing manifestations of occult power. Under his guidance I made a long series of experiments which satisfied me of three things. First, that the powers claimed by the Occultists are real, *eg.*, the projection of the soul, the effect of an energising will, and the like. Secondly, that they are of another order from Mediumship, though the results are very similar. Thirdly, that their exercise is incompatible with ordinary life in the world. I therefore abandoned the experiments, but not before they had done me a certain amount of physical mischief from which I believe that I have never fully recovered.

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\* Published in *Human Nature*, and soon, I hope, to be re-published, with additions, in a small volume.

Magus of those days yielded to a different Intelligence, and he (I suspect) to others; but the bell was always the distinctive Magus-sound. And its sound, when I was alone, usually preluded a conversation which conveyed to me some information, or request, or warning. The voice, clairaudiently heard, seemed to be borne on a breeze as though from a distance. It was always clear, never loud, and was (with very rare exceptions indeed) impassive, calm, and quite passionless. It gave me the idea of coming from a peaceful retreat which the gusts of human passion, and waves of earth's turmoil could not reach. I never, however, satisfied myself as to the exact identity of this Magus-group of spirits.

I could fill many pages with examples of parallelism between what I have seen and known in my communion with the world of Spirit, and what Mr. Sinnett records of his communications with the Occult Thibetan Brotherhood through Madame Blavatsky. Even in little things this is very manifest. One of the common orders to us when "power" was weak, was to warm our hands by friction and so generate force. Incidentally Mr. Sinnett says, in detailing a remarkable instance of occult power, "Madame Blavatsky was absently warming her hands. Now, the production of raps and bell-sounds we had noticed sometimes seemed easier and the effects better when her hands had been warmed in this way" (p. 78).

There is, I think I may submit, an exact parallelism externally in these experiences which is very suggestive. When I come to the teaching given there is a divergence, though perhaps not greater than may be reconciled or explained by my difficulty in comprehending some things told to me; by my studious adherence to my own methods; or by my own carefully preserved individuality; or, last not least, by the circumstances of my daily life. Had I been secluded from the world, I do not doubt that much would have been clear that is now dark and perplexing. But all divergences admitted, the curious parallelism remains, and is worth more than a passing thought.

Even in the methods of preparation there is much similarity between what I have found required of me before intromission into a higher state, and the preparations enjoined on the candidate for initiation. "The trials through which the Neophyte has to pass are no fantastic mockeries, or mimicries of awful peril." The Dweller on the Threshold is no figment of Lord Lytton's brain. No one, so far as I learn, can venture to cross the boundary between the world of sense and of spirit without encountering trials which will prove his courage as well as purge away the dross that is in him. What proportion our asylums contain of those who, under the nameless, formless

horrors of spiritual conflict, have found Reason waver and fall, I do not know. I should not be surprised to find it large. But when the ordeal is past, a new state is entered, and what the Mystics call Regeneration has taken place. (I am less familiar with English Mysticism than I ought to be, but I find, as might be expected, a parallelism there too.) Even when ordeal after ordeal has been passed, leading up to higher spiritual development—I do not speak now of objective physical mediumship: that has been left behind—the words of Mr. Sinnett are as true in my experience as in his own: “The candidate for initiation accepted as a probationer has no security that the seven years [probation time] may not be indefinitely extended. He has no security that he will ever be admitted to any initiation whatever” (p. 24). I would even go further, and say that such may retrogress and fall into the merely objective physical mediumship which he ought to have left behind. He may be assaulted and succumb. He may be obsessed, and become the vehicle of earth-bound spirits. He may be the victim of fleshly lusts and unconquered passions that war against his soul, and be unfit for use by any advanced spirit.

But of these things I must say no more. Enough has been written to show the singular parallelism that exists between the higher spiritual training that unquestionably proceeds from disembodied spirit, and that which our author describes as proceeding from adepts still in the body. Students of English Mysticism may be able to supply another parallel: and some who peruse what I have been impelled to write may find a niche in their own experience into which my words will fit.

What is the explanation? Is it that Spirit acts in diverse ways, and adapts its means to the desired end in ways astonishing to us? Is the human soul developed by kindred methods, whether the development comes from a lonely teacher on a mountain-side in Thibet, from a Spirit that has spurned the earth in heavenward progress, and returns only on a mission of love, or from silent and solitary meditation whereby the germ within is nurtured till it fructify? Is it true that at the close of an epoch when Faith is dull, Religion dead, and the Creed “outworn,” Spirit energises among men, and stirs them to sow the seed that a coming age shall reap? Who knows? Who shall presume to say? He is wisest who says least, thinks most, and strives hardest to gather up the crumbs of knowledge from every likely source. To such a student this book will be a valuable aid, for it will open out to him a vista of possibility that most probably has not presented itself before; and, if he be really wise, it may lead him to ponder deeply on the godlike powers of that Divine Spirit, a portion of which is enshrined within him.

## CLAIRVOYANCE.

BY NEWTON CROSLAND.

ABOUT thirty years ago, some gentlemen, well-intentioned but evidently unacquainted with the subject which they thus endeavoured to investigate, placed in a metal cash-box a bank note, and offered it as a prize to any clairvoyant who could read through the box the number and value of the note. Directly I heard the conditions fixed by these sapient experimentalists, I felt sure that no clairvoyants with whom I was acquainted, and who had apparently in their time done much more wonderful things, would ever succeed in accomplishing the particular feat thus submitted to them as a practical test of their powers. Why? I shall endeavour to answer this question, and I hope I shall succeed in making my explanation as clear as the abstruse nature of the subject will permit. Before we can understand what a clairvoyant is, we must first comprehend what a human being is, and when we have mastered this idea the other will be more evident to us.

A human being is a threefold creation or organisation, composed of body, soul, and spirit. The body is the physical frame-work or shell of the soul, and is the seat of the physical senses, faculties, and powers.

The soul is the spiritual body, possessing in a more subtle and higher degree senses, faculties, and powers, corresponding with those manifested in the physical body.

The spirit is the principle of life and intelligence to which the soul and body are subordinate: it pervades and sustains them both. The spirit gives to the body a temporary and physical existence here, and to the soul an immortality hereafter.

Now, although the soul and body are intimately united in this life, it is quite possible to detach them temporarily; and in sleep we *know* that the soul often leaves the body and leads a kind of semi-independent existence, which accounts for the phenomena of dreams. But the soul while thus occupied is still retained to the body by an elastic tether, and death does not take place till this tether is absolutely ruptured. During life the soul envelopes the body in a sort of ethereal, luminous, magnetic, or electrical atmosphere; and it is through the instrumentality of this atmosphere that so many spiritual manifestations are produced; and those exceptional persons whom we call mediums have this atmosphere in such excess, or retain it so imperfectly for their own special use, that other souls or spirits besides their own can avail themselves of its assistance

for the production of miraculous phenomena. Now, let us bear in mind that as the soul possesses the same senses as the body—sight, hearing, feeling, etc., if we can succeed naturally or artificially—say by Mesmerism—in detaching the soul from the body, the soul may exercise its sense of sight or feeling independently of the physical sense of sight or feeling which appertains to the body; but in order to accomplish this feat upon material objects, the soul must preserve and utilise the assistance of that atmosphere with which the physical body is invested: a co-operating spirit aiding the medium will be unable to accomplish any material manifestation without the help of this *tertium quid* or magnetic atmosphere.

We must studiously observe that no human being, however mediumistically gifted, is in any degree omniscient, omnipresent, omnipotent, or omnivoyant: such attributes belong only to Deity. The faculty of clairvoyance is as limited and as much subject to definite laws and conditions as anything in creation; and we can only bring it into play by obeying the terms of its existence and nature.

On one occasion I procured from an invalid, a relation, a lock of hair in order to obtain from a clairvoyante some advice respecting the management of the invalid's health. When the lock of hair arrived the clairvoyante could make nothing of it, because it had been through the hands of so many persons, who had all smudged it with their atmospheres, that the clairvoyante could not even, without great difficulty, discover to whom it belonged. My instructions were to procure another lock of hair to be cut by the sufferer herself; the lock was to be dropped from the head direct into a piece of silk and to be at once folded up and sent in a letter by post. When the silken packet was given to the clairvoyante she opened it, and finding no other atmosphere but the invalid's clinging about the hair, she was at once enabled to tell me the name and residence of the sufferer, the whole history and diagnosis of the case, and to prescribe the remedies. Through the atmosphere thus conveyed she was enabled to place herself *en rapport* with my invalid-relative, and give me all the required information.

Now, with the light of this exposition to guide us, let us notice how difficult, if not impossible, it was for any clairvoyant to read the bank-note concealed in a locked metal box. What *rapport* could be established between the clairvoyant and the bank-note? A metal is one of the most difficult things for a clairvoyant to overcome: it absorbs and conducts away the magnetic atmosphere, which is the necessary condition for the exercise of the clairvoyant-vision, and, under these circum-

stances, to fill the box with the necessary amount of magnetic atmosphere would probably be impracticable or so fatiguing to the clairvoyant as to render the result abortive.

It is, however, possible to conquer the difficulty thus: Let the person who placed the bank-note in the box fix the date and number clearly in his mind; then let him take the clairvoyant's hand, and in this manner place the clairvoyant *en rapport* with the bank-note: through the atmospheric clue thus created, the clairvoyant will be able to read the number and date to the satisfaction of the experimentalist. This result may be mistaken for "thought-reading," which it is not.

The exercise of clairvoyance is just as toilsome and exhausting as any other occupation to which a human being may devote himself; and his labours may be either lightened or rendered insurmountable according to the conditions with which he has to contend. In fact, clairvoyants differ as much in their faculties of perception and power of endurance as any other specimens of humanity. If we give a child a number of threads in one mass of entanglement, the job of sorting, matching, and arranging them will be tedious and perplexing. So if we set a clairvoyant a task which is complicated with a confusion of atmospheres, we must not be surprised if our test proves to be a lamentable failure.

The reader must pardon me if in discussing this subject I have indulged in more assertions than proofs. To demonstrate the accuracy of my statements, it would be necessary for me to lay at his feet a mass of evidence which I have accumulated during the experience extending over the third of a century, and I am sure the public would not thank me if I thus encumbered my argument with heaps of laborious records of minute investigation.

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I THINK the Spiritualists' standard and idea of life ought to be far higher than that which we understand by the term morality. If we realise the truth of immortality, the wisdom and the duty which it inculcates are the sacrifice of the temporal self. It is a specious but shallow objection of those who argue against the elevating tendency of a belief in personal immortality that it merely substitutes a selfish aspiration for selfish indulgence. You sacrifice, say they, some present enjoyment for the prospect of greater enjoyment hereafter—which is your heaven. But to the theosophist—and Spiritualism only attains to religious significance when it passes into theosophy—the temporal is altogether suppressed, hereafter as well as now. Not the future life, but the higher life, is that which he represents to himself, and of which he ever strives to become conscious.



## W. DENTON, DARWINISM, AND SPIRITUALISM.

BY EDWARD T. BENNETT.

It is somewhat singular to find a proposition as to the origin, not only of animal and vegetable life, but also of man himself, stated by one who calls himself a Spiritualist in terms which, so far as we can see, would be accepted by the most pronounced materialist of the German school. The writer of the volume before us\* says in his introduction, that he took part in a public debate twenty-two years ago, in which he maintained the affirmative of the following proposition:—"Man, animals, and vegetables are the product of spontaneous generation and progressive development, and there is no evidence that there was any direct creative act on this planet." He informs us that nearly, or quite, every argument used in the twenty speeches made in that debate are given in the present volume, to which he says his opponent was utterly unable satisfactorily to reply, and to which he ventures to say neither he nor his friends can now reply.

The book is divided into two sections—(1) Man's Natural Origin; (2) Man's Spiritual Origin. The first division is an elaborate argument in support of the theory that all organic existences may be ascribed to the operation of natural law. We will pass over for the present the earlier stages of progress, and quote the author's exposition of what he conceives to be the origin of man, and so far as we understand his words, the origin of spirit also.

"Here is a green apple: we take out its undeveloped seeds, and plant them, but they die, and are resolved into dust. Here is a ripe apple: we take out the seeds and bury them; they do not die; sending rootlets downward and shoots upward, they grow into perfect trees. Between those seeds that did not grow, and those that do grow, there is an infinite difference, and yet what makes it? A little more sunshine, a longer connection with the tree and its vitalising sap, and life has obtained a hold on the seed that can bid defiance to the wet of the autumn, the cold of the winter, the wind of the spring, and even make helpers of these to enable the seed to develop into the tree. In like manner I can imagine a pair of anthropomorphous apes, somewhat superior to the gorilla, brutes, if you please, that would cease to exist at death, under favourable conditions giving birth to a being superior to themselves, with a more expanded front brain, born of necessity a brute, but

\* *Is Darwin Right? or, The Origin of Man.* By William Denton. Wellesley, Massachusetts, U.S.A.: Denton Publishing Company. 1881.



ripening into the man, so that at death his spirit bids defiance to the elements, and enters into the spirit realm, the first of earth's inhabitants to occupy the fair abode" (pp. 108, 109).

Reserving comments for a few moments, we will pass on to the second section of the book—"Man's Spiritual Origin." Pages 116 to 133 are devoted, under the title of "Manward progress of our planet," to a graphic sketch of the progress of the earth from the time when it was a "boundless furnace" surrounded by a "smoky atmosphere" down to the time when it became inhabited by the most honoured of the human race. The result, we are told, is "only, however, in consequence of THAT CONTINUOUS TENDENCY which infinitely more than all else has made us what we are" (p. 131). Again we are told, in very explicit terms, "As the tadpole remains a tadpole, unless there is a sufficient light to give the stimulus necessary to push it on to the frog stage, the tendency to which lies within it, so it appears that living beings, WITHIN WHICH LAY THE TENDENCY TO ADVANCE TO HIGHER FORMS, have developed from age to age as rapidly as the surrounding conditions became sufficiently favourable for a forward step to be possible. Better conditions have laid the higher steps of the organic ladder from one age to another, enabling life to climb to the summit" (pp. 142, 143).

It is only fair to quote one more sentence in this connection, and which at first sight appears to convey teachings of another kind. The writer asks—"Why, then, this steady, continuous advance through the ages to man?" and continues in reply—"Start an ant from Boston to the Mosque of Omar in Jerusalem, and the chances would be greater of its arriving there than of life arriving at man, from its first organic start, . . . without a guide" (p. 133).

What "guide" does our author mean? After careful reading and re-reading of his somewhat diffuse arguments and illustrations, we believe he means merely that which he elsewhere calls the "internal tendency." It is true, he says, speaking of successive horse-like animals—"The man who saw an artist making a statue could not be more certain that he was following an ideal, as the block became more and more like a man, than we can be that Nature was following an ideal as she brought into existence these successively more and more horse-like forms, till the animal appeared as he is known to us to-day. What caused these forms to approach nearer and nearer to the horse in a direct line for millions of years?" (pp. 134, 135). No explicit answer is given to this question, but we are left to infer that nothing more is implied than the "tendency within."

In direct reference to a Supreme Intelligent Spirit, our author does not say much; but what he does say is to the following effect:—

“If by God is meant Nature, all that is, or the ever-present and operative spirit of the universe, then man was doubtless made by God, and made out of dust” (p. 98). “There is a spirit in the universe, and what, for want of a better word, we must call an intelligent spirit: without this it is inconceivable that we could have had this living growing intelligence-permeated planet. . . . If intelligence is necessary to build a house and to construct a watch, how much more to produce a man! . . . Infinite unseen intelligent spirit, life of our life, spirit of our spirit, to understand thee we need to be infinite as thou art. ‘Nearer to thee’ will be our prayer as the ages of the future bear us on” (pp. 109, 110).

We have endeavoured, with considerable pains, to present a concise but still adequate resumé of our author’s philosophy, sufficient to enable us to give its principles and his reasoning fair and impartial consideration. It appears to us that in several of his arguments and illustrations there is so much defective analogy, and even sophistry, that their value is to a great extent destroyed. This, we think, can easily be shown by taking various points in the order in which they occur. Gravitation, crystallisation, organic life (including animal and vegetable), sensation, reason are given as steps in the same series, and it is stated that there appears to be no greater step from crystallisation to the simplest forms of life, than from amorphous matter to crystallisation (p. 12). This is brought forward in support of the spontaneous generation hypothesis, in connection with which a number of the well-known experiments of Bastian and others are quoted. We venture to remark that the argument as implied above seems to us to be very defective. As to crystallisation, we are able at will to change many kinds of matter from their amorphous to their crystalline form whenever we please, and in any quantity; but the alleged facts as to the production of life from dead matter are surrounded with obscurity, and the number of scientific men who have been convinced of their reality is very small. Again, it is a very significant fact that in all the alleged facts of spontaneous generation, the presence of previous organic matter (either animal or vegetable) is essential, and that it is not asserted that life is generated from the inorganic world.

Proceeding to the apple-seed illustration, we cannot but express surprise, that its extreme sophistry was not apparent to the writer. If the seed of the green apple had developed

or grown of itself, the argument would have had some force, but seeing that, so far as we know, the previous existence of a fully ripened seed was essential to the production of the green apple itself, the whole illustration falls to the ground. There is no evidence of advance. There is absolutely no foundation for the flight of "imagination" in the next sentence, in which it is supposed probable that a mortal brute can give birth to a being possessed of a spirit which shall survive the death of the body! Again, the illustration of the tadpole fails as that of the apple-seed did. We have no evidence of the possibility of the existence of the tadpole, except as the descendant of a fully developed frog. Again we are reminded of the circle, as an illustration of the true law of Being, rather than a line, either spiral or straight.

Notwithstanding a few expressions, which are intended to be more poetical and metaphorical than logical, we are forced to conclude that the writer we are considering believes in no intelligent spirit as having any influence in the progress of things save that which he also calls the "inward tendency." The only sentence in the whole volume which would lead us to suppose the contrary, is the one which we have quoted:—"If intelligence is necessary to build a house, and to construct a watch, how much more to produce a man!" We are, however, precluded from attaching much value to this sentence, or from accepting as the author's meaning that which it appears to convey, on account of the tenour of most of the book. A house is built and a watch is made by outside mechanical intelligence, not by "inward tendency"! Our author expressly ridicules such an idea in regard to man:—"If by God is meant a mighty mechanic, who manipulates dust or mud, moulding it into a man, as a sculptor his clay model, there is no single fact in the history of the planet or of man that indicates the existence of any such being" (p. 98).

We think, therefore, that we are warranted in summing up William Denton's Philosophy of the Universe thus—Matter exists with an inward tendency to development, whence result life, sensation, reason—man in material life, man in spiritual life. Outside this there is no spiritual life or intelligence.

We are anxious to do justice, but this seems to us the only legitimate conclusion.

Is this "Spiritualism"? Is it "Spiritualism" in any sense in which we speak of "Spiritualism" as essentially distinct from "materialism"? We think not. But we do think, on the other hand, that the teaching of the writer in this book is essentially of that utter materialistic character with which personally we have no sympathy, and which has nothing

really in common with that Gospel of Spiritualism, which is, as we believe it to be, in its higher aspects, a message of glad tidings from the spiritual sphere to those who are still living in the material plane—a message from a higher life, an “Intimation of Immortality,” intended to aid us, who are spirits, who came from a spiritual sphere, and who are passing through time, space, and matter, to return again, when, possibly after repeated trials, the intended lessons are learnt. We do not believe that we,—that is, our spirits—are children of clay.

We have not adverted to the title of the book before us—“Is Darwin Right?” It has never seemed to us that what is usually called the Darwinian theory meets the difficulties of the case, inasmuch as among all the beautiful and interesting facts which Darwin has so carefully collected and arranged, he has given us no instance of the development of one species from another. Nature draws a distinctly marked line between two closely allied species, which does not exist among the greatest variety of individuals within the same species. And, so far as we know, the chasm from one species to another has never been bridged by development. But if Darwin is thus not “Right,” or rather, we should say, if his theory does not offer a complete solution of the case, in no way does Denton do anything to supplement the deficiency. He does not supply any of the missing links, and he makes far larger demands on us than Darwin does.

The extent to which Professor Denton’s works are read, especially on the other side of the Atlantic, and the influence which they presumably exercise, is our apology, if our readers think one is necessary, for the space we have devoted to an analysis of this his latest book. If it is thought that we have been somewhat severe, it is in no unfriendly spirit, but from a conviction of the inadequacy of the teaching, and from the regret we should feel at the widespread diffusion of such a soulless philosophy.

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FACTS *versus* MATERIALISM. — Give materialistic sceptics some tangible evidence, bring it home to the evidence of their senses, let them feel assured that, contrary to their reasoning, it is a fact in the present day, that a hand belonging to mortal can present itself as in the days of Belshazzar, and write a sentence visible to all, and you at once tear away the film which has previously secluded them from seeing the truth, and you force an acknowledgment that, after all, the Bible may be a reliable history, and not the fiction which they have been accustomed to think it is.—BENJAMIN COLEMAN on *Spiritualism in 1862*.

## SPIRITUAL ORGANISATION.

BY HUDSON TUTTLE.

WHATEVER good has been and is being accomplished by local organisations of Spiritualists, it must be admitted that the protracted efforts made in behalf of a central association has been in the United States a most humiliating failure, so far at least as permanency or the accomplishment of any stated work is concerned. Never in the world's history has a belief gained ground more rapidly, ranking its receivers by the million and the tens of millions. From the beginning it has been leaderless, at least so far as mortal aid is concerned, and has met the bitterest opposition from the ignorant and the learned. Yet it has extended its influence everywhere, and become a mighty power: and this because the grand minds of the Spirit-life breathe into the gigantic movement the divine harmony of their lives.

All this has been accomplished without aid from any central organisation. It has flowed spontaneously, like a golden shower, and the thirsty souls have drunk and been refreshed.

The constitution of the movement renders an overshadowing organic power impossible. It is really the ultimate of Protestantism, carrying to legitimate conclusions the enunciations of the Reformers. If they had the right to protest against Rome, every individual has the right to protest against them, and the result is individuality, not association.

What is regarded and lamented over by many, as the instability of all associations of Spiritualists, even of local societies, I regard as the surest sign of advancement and ultimate success. There is no fear that every associative effort will not live and flourish as long as it is useful, and when it ceases to be of use to its members it should cease to exist. The curse of the present is the lingering life galvanised into organisations once beneficial but now effete. They assert themselves above the individual, whereas they are but the creatures of his pleasure.

*Not the Church, but the Scientific Association is the model for the Spiritualist and liberalist.* I say this without intending disparagement to the former, but my meaning will be understood when the aims of each are considered.

The Church extends itself by means of proselyting. Missionaries can preach its doctrines, whatever they may be, of unity or trinity, and their acceptance by faith is all that is required. Spiritualism cannot extend itself in such manner. A Spiritualist must become such by intellectual growth. He

accepts not *belief* but knowledge on the evidence of bald facts. He must be a close and careful thinker, earnest, self-reliant, and independent, thus forbidding even the mention of a proselyte.

As Spiritualism, the new science of the soul—or broader, the science of life—opens a new and almost untrodden field of research; as it scorns to accept any belief, however venerable, by the sanction of great names or antiquity unless proven by facts, it is apparent that association of its receivers must be that of students aiming to increase their knowledge and understanding rather than of zealots desiring to augment the strength of their cause by union for the purpose of conversion.

These ephemeral local associations are by no means failures because they were not permanent. They have successfully accomplished their task, and something better adapted to present wants is allowed unimpeded growth.

The spiritual shower has fallen, refreshing the sons of men. Shall we sorrow and sigh because we have not power to put all its vast waters in some huge cistern, and by means of a fixed order of mediums, or priests, deal it out by the measure to thirsty souls? That is a past order, and we should rather rejoice that no reservoir can be constructed large enough and broad enough to contain its flood. Not into one huge tank of a "spiritual organisation" will flow the gathered waters, but in rills murmuring with glad voices it will flow into the various reservoirs of Catholicism, of Episcopalianism, Methodism, Lutheranism, Presbyterianism, and the countless others, bringing new spiritual life and energy.

What is to be done? The rappings, with the attendant train of phenomena, physical and psychological, have opened a new field for exploration. The *definition* of Spirit has been changed. All that had been written on Spirit the first rap rendered obsolete. The point of view suddenly and completely changed. Spirit, no longer a will-o'-wisp, became amenable to law, and a profound subject for observation and study. The verbiage of metaphysical treatment no longer met the demand, becoming as much out of place as in the realms of physical science. A new science, with its infinitely extended fields, is revealed, as yet dimly, at early dawn. It is to be conquered only by the closest observation and thoughtful study; its vocabulary is to be constructed, its subtle forces determined and named, its phenomena accurately recorded, and the intricate relations sustained to physical matter determined. This field is not only new; it is most difficult of exploration, and is vastly greater in extent than the combined realms of all the physical sciences.



The Spiritualist has no time to waste in vain endeavour to vindicate his *belief*. He is in search of knowledge which, when found, is its own vindicator. He does not wish to found an organisation on the truth of spirit-existence more than Newton did a Universal Gravitation Society, or Franklin a Church on the Principles of Electricity. The only permanent union is that which arises in the Grand Freemasonry of similarity of tastes and harmony of views, which claims freedom of thought and cheerfully gives the same, bowing at no shrine but truth's, and accepting nothing without evidence.

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**THE TEST OF AUTHORITY IN MATTERS OF FACT.**—Because a man is proficient in one branch of science, it does not follow that his authority is of much value in another with which his acquaintance is superficial. He may be an excellent geologist, and yet unqualified to decide a question in regard to the habits of bees. He may be a subtle logician like Mill, or an accomplished physiologist like Huxley, and yet a poor authority in musical science, and a mere blunderer when, after a slight examination, he would throw discredit on certain psychical phenomena, to which others, who have given to the subject the study of half a lifetime, may testify.—EPES SARGENT.

**SPIRITUAL LAWS.**—Time may disclose Laws in the actings of God towards the Soul; nay, none imagine that he acts capriciously, except a remnant of a school which veils caprice under the word *sovereignty*. There can be no objection to science exploring spiritual action with purely scientific ends, provided that it ascertain the popular facts correctly on which it is to refine. But this proviso includes, first, that the men of science shall treat with thoughtfulness the facts alleged by the unscientific men who have felt them, and shall cease to shower on them vague phrases of contempt, as mysticism and fanaticism; secondly, that the would-be scientific classifier of facts shall not strangle the facts in their birth. . . . The active part of man consists of powerful instincts. Some are gentle and continuous, others violent and short; some baser, some nobler; all necessary. A moral control over them all is desirable; and by all means let any vagaries of the soul (as in all fanatical religion) be severely checked by our moral principle. With this limitation the instincts have an inherent right to exist and to act, and the perfection of man depends on their harmonious energy. As operating alike on all ages, perhaps the instinct which seeks after God and the Infinite is the most powerful in man. Let us follow out this great and glorious tendency. Let us give free play to our nature, without fear of the critics: we shall get holiness, peace, and joy; and may haply bequeath facts for some future man of science. If we drink the heavenly nectar ourselves, others may analyse our juices when we are dead.—*The Soul: its Sorrows and its Aspirations.* By FRANCIS WILLIAM NEWMAN.

## PSYCHOGRAPHY IN AMERICA.

IN the Summary of Contemporary Spiritual Opinion (p. 12) we have referred to a new medium, Mr. Crindle by name, for slate-writing, who has appeared in Philadelphia, and who is the subject of an editorial in *Mind and Matter* for 4th June. The account before us seems to indicate a new phase in this class of phenomena, and the following extracts may prove of general interest:—

“For the past three or four years, Mrs. Elsie Crindle, of San Francisco, has been creating wide-spread interest in the Spiritual movement, by the wonderful spiritual manifestations that have taken place in her presence. The power of the spirit band that have adopted her as their medium, seems to have no limitation, each succeeding séance resulting in some new and different manifestation of their power to demonstrate the truths that it is their mission to teach. The one unusual feature of Mrs. Crindle’s mediumship is, that the manifestations are produced in a full and strong light. Those who have never witnessed those manifestations of spirit power, cannot possibly imagine the occurrence of this fact; and even those who witness it are overcome with astonishment. That Mrs. Crindle is a natural medium for spirit control seems very evident, from the fact that her son Henry, now just coming to man’s estate, has been developed in a comparatively short time to be one of the most remarkably gifted mediums we have ever met with, or whose mediumistic capabilities we have ever tested. The facts which we are about to relate will suffice to show that we do not over-state or over-value his remarkable traits as a medium.

“On reaching the residence of the medium—1128 Vine Street, this city—he produced two slates, every surface of which we examined, to see that there was no writing upon them. He then said: ‘I propose to try an experiment this morning. I do not know whether it will succeed or not.’ With the slates close before my eyes, he then placed a small piece of pencil on one of the slates, and laid the other slate upon it, the space between the slates being only the distance made by the two inner sides of the slate frames, less perhaps than an eighth of an inch. Without changing the position of the slates, to the inner sides of which he had no possible access, he carried the slates, in my open view, and with my whole attention fixed upon them, a distance of twelve feet from the table at which we were about to sit. Then he placed them in an almost erect position on a sofa seat, their tops resting

against the back of the sofa. The slates remained without being a moment out of our sight. Mr. Crindle then returned to the table, where he sat with pencil in hand and paper before him. Soon we heard the sound of writing upon the slates. Mr. Crindle's hand was then controlled by his chief spirit guide, a Mr. Gordon, who wrote as follows:—

'There is a lady spirit here who is writing to her husband, who lives in Chicago, and it will be a grand test to him if he should see it.

'GORDON.'

"A short time after he wrote:—

'Lily is also writing to you.

GORDON.'

"Lily is the pet name by which our daughter, Eliza B. Roberts, was called when in earth-life, and the name she now bears as a spirit.

"A moment or two after Mr. Gordon wrote as follows:—

'Star Eye says that she has a picture of one of your daughters, and your daughter does not know it. It is a card picture. She has on a white cap.

GORDON.'

"Star Eye is one of Mrs. Crindle's band of spirits who does so much to add to the interest of her medium's seances, at one of which she had some week or ten days previously told us to ask our eldest daughter whether she had not missed one of her photographic pictures. Mrs. Crindle and ourself urged Star Eye to bring us the photograph, if possible, and drop it upon the table, telling her that we would not deprive her of it. To this we received the reply, through the medium's hands:—

'We cannot now; after awhile.'

"This was signed by an excellent representation of a calla lily, the chosen emblem of our spirit daughter. When we heard the writing on the slates Mr. Crindle was so delighted that he called his mother, who was in another room, to come and see the success of his experiment. When Mrs. Crindle came into the room we told her that we were waiting for Star Eye to bring our daughter's photograph, which she claimed to have, and which Mr. Gordon and Lily had promised she would try and bring. Mrs. Crindle suggested that perhaps Star Eye could place it between the slates, near which Mrs. Crindle had not gone. After conversing a few moments and hearing no further writing, Mr. Crindle went to the slate, and in my constant view brought them to me in the same position to each other as they were in when he placed them on the sofa. On opening them we found the underside of the outer slate entirely written over, and between the slates the photograph picture of our daughter Susan. The latter was a photograph

taken of her when dressed in the Revolutionary costume of our female ancestors of a hundred years ago. Those communications and that photograph were placed between those slates in the broad sunlight of day, the sun shining directly into the room through the open windows. The communications were written in legible female hands."

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### PSYCHOLOGICAL PHENOMENA AMONGST THE CHINESE.

It is a well known fact that many of the different phases of psychological phenomena known amongst Western nations at the present day have had their counterparts in China for centuries past. The following is a curious instance of this, and is extracted from "Fourteen Months in Canton," by Mrs. Gray, the wife of an English clergyman resident there. She says on page 75:—"I think you will be somewhat surprised to hear that we have had a small séance in the chaplaincy, given by a Chinese spiritualist. He called upon us and asked to be allowed to give a performance at our house. . . . On our assenting he requested that a large round table should be brought from the servant's room, and this was then placed feet upwards on a small basin of water. Four of our servants were now called in, and each was told to place one of his hands on a foot of the table. The performer then began to walk round and round the table, first with slow and measured step, lighted joss-sticks in his hands, and his lips employed in using words of incantation. After about four minutes' delay, the table began to turn slowly, but on the performer quickening his step, it increased its speed, until both table and performer were running round and round. The incantation was continued the whole time in an undertone. It was a strange sight, and one not to be accounted for. There was no connection of hands on the part of the four servants, and one of the latter turned literally green from fright, as the table whirled round and round. When the performer, out of breath, stood still, the table also rested from its labours. We asked him how he had accomplished this feat, and in a subdued voice he answered, "It is Joss [God or spirit: the latter undoubtedly is meant here.—Ed.] that does it. I pray to him." He wished much to show us how he could call up the spirits of the departed, and make them answer him. This table-turning, clairvoyancy, spirit communion, etc., have been practised in China for many centuries past."

## AN APPARITION SEEN BY TWO PERSONS AT THE SAME TIME.

IN the Monthly Summary we casually notice in our review of the *Religio-Philosophical Journal*, an account of an apparition taken by that Journal from the *Philadelphia Press*. We give the narrative *in extenso* below. The facts are clear, although recorded in the usual sensational style peculiar to American journalism—even to money articles. It is an instance of an apparition being visible to two persons at the same time.

“Camden takes another step forward in the path of civilisation, and this time with a well-appointed, awe-inspiring ghost, whose chilling presence has been the means of frightening a young couple out of their home.

A plain two storey brick dwelling situated at No. 1128 South Third Street, that was until Monday filled with the household goods of a young man named Wesley Smith, and his wife, is the scene of the ghostly manifestations, and, to the credit of the uncanny visitor be it said, his several appearances have been made in the most approved fashion known to the Spirit world. No clanking chains or sulphurous fumes announce his coming, nor does he vanish in a blaze of fire. The Camden ghost is headless, and while he usually appears close to the time when graveyards yawn, he has been polite enough to signify his presence by touching Mrs. Smith on her arm, and after awakening her, glide silently out of the bedroom.

Mr. and Mrs. Smith, who are exemplary members of the Methodist Church, took possession of the house in August last, and for the first four or five months lived happily enough, without interference from either mundane or spiritual intruders. The young wife, who is of rather a nervous temperament, was suddenly aroused one night by feeling an icy touch on her arm, and screaming in afright, started up to see a spectral form glide through the doorway. Her husband was awakened and told of the cause of alarm, but he laughed, and bade his wife to think no more about it. She tried to follow the advice, and a few days later was almost convinced that she had been the victim of a nightmare. A week or two later Mrs. Smith was again awakened, and avers that she again saw the dim outlines of a man's body standing near her bedside. Before she could arouse her husband, the apparition faded from sight. The same performance continued to be repeated at irregular intervals during the next three months, until the young wife became utterly prostrated with nervousness, and begged her husband to move from the house. Mr. Smith felt firmly convinced that his wife was the victim of an optical delusion, and could not be made to believe otherwise. He endeavoured to reason with her, saying that if there was any supernatural appearance, he would be as likely to behold it as she would, and from that standpoint argued that the ghost could only exist in her imagination.

On last Thursday night, however, he was unpleasantly convinced to the contrary. It was a bright moonlight night, and the rays streamed into the bedroom so brightly that the gas was not lighted. Some time near midnight Mr. Smith was startled from a sound sleep by his wife uttering a piercing scream. He started up in bed, and says he could dimly see the figure of a man standing near the door. Leaping from the bed in an instant, with no other idea than it was a being of flesh and blood, he aimed a powerful blow at the intruder. Like a well-regulated ghost the spectre immediately vanished. Mr. Smith then lighted a lamp and, together with his trembling wife, made an immediate and thorough search of the house. Every door and window was found to be locked and just the same as when the couple retired, and nobody was found on the premises. Mrs. Smith was so thoroughly frightened that she dressed and went to her mother's house for the rest of the night. On the day following she was induced to visit a spiritual medium, and more from curiosity than anything else, for she knows and believes nothing in Spiritualism, she consented to go. The alleged connecting link between the spirit-world and the earth went into a trance and told her that the ghostly visitor was no other than a disembodied sea captain, whose mortal body, together with money and important papers, was buried in the cellar of the house, and instructed her to return, when the headless mariner would conduct her to the precise spot where lay his mouldering bones, and then she would find, by digging up the papers, what the uneasy spirit desired.

The couple, reinforced by one or two relatives, went to the house, intending to follow the medium's instructions, but the confusion in the neighbourhood was so great that they left the house for good just twenty minutes before the witching hour, although the term of their lease had not expired. A hardy old gentleman, named Jacob Snyder, who lived in the neighbourhood, heard of the awful mystery, and engaged several young men to go with him on Saturday night and dig up ghost, bones, and money, but as the hour grew late the courage of the younger members of the party oozed out, and nothing was done. The gossips round about are all agog, and several broom committees have discussed the matter, and it has been decided that a wicked sea captain who used to visit a wicked family, formerly tenants in the haunted house, mysteriously disappeared upon one occasion, and in all probability was decapitated by the wicked family and buried with his money and head in the cellar.

Mr. and Mrs. Smith were called upon last night, but were decidedly averse to appearing in print for the reason that an injury might be done to the property by having the story circulated, and while the husband did not deny anything as related here, he declined to make a new statement. Mrs. Smith is still suffering from nervous prostration."

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There is a divine principle in the thought of man, and also in the love of woman, but it only gains its full expression in a pure, natural life.—J. K. in *Spiritualist*.



## A NEW BASIS OF BELIEF IN IMMORTALITY.\*

THIS book is the second edition of a work which was noticed in the last number of this magazine, its title then being "Spiritualism as a New Basis of Belief." The author explains his reasons for the change in the preface to the second edition as follows:—

"The term 'Spiritualism,' owing in a measure to a merely superficial knowledge of the subject, and in a much greater degree to a total ignorance of its true aims and tendencies, is associated in the public estimation only with the grossest forms of chicanery, fraud, and credulity, and it is no wonder that, under such impressions as these, nothing but feelings of disgust are generated in the minds of right-thinking people. So deep-rooted are these feelings and prejudices, and so profound the ignorance which obtains of the higher and true aspects of the question, that everything bearing the name of Spiritualism is classed under one category, and at once relegated to the limbo of imposture and credulity. As well, and with as much show of reason, might all that passes under the name of Christianity, no matter how divergent from the life and spirit of its founder, be classified together. True, there is fraud, and deceit, and jealousies, and recriminations amongst those who call themselves Spiritualists, but are they the only section of society in which these traits of our baser nature appear? One would not for an instant think of condemning all forms of Christian faith and worship because some of its followers fall short of their profession, and it is only a matter of justice that Spiritualism should receive similar consideration. Just as there is Christianity and Christianity, so there is Spiritualism and Spiritualism—the one silly and unclean, and only degrading in its form and tendency; the other (and this is the side of which the world knows but little) tending only to uplift humanity, body and soul. As will be seen on perusal of these pages, its primary aim is to furnish scientific evidence of the truths of Christianity, the need of which is felt by so many, and whose feelings are well expressed in the following observation once made by the late George Eliot:—'Deism seems to me the most incoherent of systems, but to Christianity I feel no objection but its want of evidence.' It is this evidence that Spiritualism claims to supply.

"For these reasons, then, I feel I have been justified in

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\* *A New Basis of Belief in Immortality.* By John S. Farmer. Second Edition. Price 3s., or 3s. 6d. post free. (See advt. on back of cover.)

changing the wording though not the sense of the title of my book; and with the hope that many more will read it under its new name, I again send it forth to tell of, and point out the evidence which exists for that future existence which the Christ came to demonstrate by his life, and death, and resurrection. It has already received commendation from not a few, and its success has at anyrate been such that I am enabled to issue the second edition at a little more than half the price of the first. My only desire is that it may thereby have, in conjunction with its changed name, a far wider sphere of usefulness."

We have nothing to add to what we said of the book in our previous review of it.

### BRIEF NOTICES OF BOOKS AND PAMPHLETS.

**THE CURATIVE VALUE OF FASTING**, with the Conditions and Limitations of Safe Practice. By Dr. Alex. Munro. Glasgow: Alex. Macdougall, 66 Mitchell Street.

**SPIRITUALISM IN THE BIBLE COMPARED WITH MODERN SPIRITUALISM.** By F. J. Theobald. Price 2d. London: E. W. Allen. The authoress attempts "to show that the supernatural realm into which Spiritualism introduces us, is in many respects similar and in all respects analogous to that of which the Bible speaks." A useful little pamphlet.

**BOB AND I; OR, FORGET-ME-NOTS FROM GOD'S GARDEN.** By F. J. Theobald. London: James Clarke & Co. A pleasing little story for the little ones, and not without interest to children of larger growth.

**THE WOMAN AND THE AGE:** a Letter addressed to the Right Hon. W. E. Gladstone, M.P., by sundry members, Clerical, Medical, and Lay, of the International Association for the Total Suppression of Vivisection. The arguments here advanced against the practice of vivisection on scientific, social, and religious grounds are very strong, and seem to us unanswerable. It is well worthy of perusal.

**THE RAISON D'ETRE OF SPIRITUALISM.**—Modern Spiritualism has its reason for being in well-established facts, not only of the past, as far back as history extends, but of the present. For these, throughout the ages, but one explanation, accounting for them in their aggregate, has yet been found: it is that which refers them to high preter-human or super-material powers, exerted either unconsciously and abnormally by a so-called *human* subject, or put forth by invisible beings, manifesting intelligence and the ability to overcome material impediment, not superable by any physical means known to science.—EPES SARGENT.

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"The work bears throughout those indications of careful investigation, a cordial admission of newly discovered truths, and an appeal to the loftiest sentiments of humanity, that have characterised the previous writings of its distinguished author."—*Banner of Light*, Boston, United States of America.

"A valuable little work from the pen of the well-known and highly-esteemed writer whose many contributions in defence of Spiritualism have been put forth under the *nom de plume* of M. A. (Oxon.) It contains much interesting matter that every Spiritualist ought to be in possession of. . . . full of interest to thoughtful Spiritualists; evidently the result of much liberal reflection, as well as of a clear intuitive judgment."—*R. P. Journal*, Chicago, U.S.A.

"The *Chicago Times* of June 19, 1880, which highly commends the tone and style of the book in a long review of nearly two closely-printed columns, says:—"The author does not weary the reader with spiritual communications conveyed to himself alone; he writes with exceptional clearness, candour, and cogency; he is a master of strong and graphic English; his logic is unassailable, and his spirit extremely suave, manly, and straightforward. He is a high authority among Spiritualists."

E. W. ALLEN, 11 Ave Maria Lane, London, E.C.

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### MUTUAL INDORSEMENT OF INGERSOLL AND BEECHER.

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REV. HENRY WARD BEECHER says: "I am an ordained clergyman, and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. . . . I admire Ingersoll because he is not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours' speech as I did on that night. I wish my whole congregation had been there to hear it."

COLONEL ROBERT G. INGERSOLL says: "I told him that night that I congratulated the world it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. . . . Mr. Beecher holds to many things that I most passionately deny, but in common we believe in the liberty of thought. My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is—he says *God*, I say *Nature*. The real agreement between us is—we both say *Liberty*. . . . He is a great thinker, a marvellous orator, and, in my judgment, greater and grander than any creed of any church. Manhood is his greatest forte, and I expect to live and die his friend."

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